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would find references to Plutarch, Cato 27; Servius on Vergil, Aeneid 4.683; Livy, Epitome 49; Valerius Maximus, De Dictis Memorabilibus 8.15.2. On page 93, note 1, it is stated that the term *Deus ex machina*, "usually supposed to be originally Latin, is said first to occur, and only allusively, in the *Hermotimus* of Lucian (86), a Greek dialogue of the Second Century A.D.". The Latin term is, however, a translation of the Greek *θεὸς ἀπὸ* (or *ἐκ*) *μηχανῆς*, which actually occurs in Lucian, *Philopseudes* (29), as well as in *Hermotimus* (86). The *μηχανή* was used as early as 430 B.C.; and the idea is already expressed in Plato, *Cratylus* 425 D, and *Pseudo-Plato*, *Cleitophon* 407 A; *Scholia* on Plato 394; and Aristotle, *Poetics* 15.7. Menander (*Frag.* 227, Kock) actually has the words *ἀπὸ μηχανῆς θεός*. Horace, *Ars Poetica* 191, using *deus* alone, refers to the same device; so also Cicero, *De Natura Deorum* 1.53. On page 138 we read that somewhere in Egypt fragments of Menander have been found. This is too vague, especially since we read on page 98 that of Greek comedies only some plays of Aristophanes survive. It is strange to hear (43) that rhyme was never used by the ancients, when we know that the Lydians had it and that the Greeks frequently used it or employed assonance, but perhaps we owe rhyme as much to the Arabians as to the Lydians. Athens was not fortified as never before under Pericles (48), nor does Thespis belong to the fifth century (52), since his first official victory was in 534. It is very doubtful whether in the fifth century the Greek actors wore megaphonic masks and high-soled buskins, and facial expression was certainly not out of the question (53). Since the discovery of Sophocles's *Trackers* (59), the *Cyclops* of Euripides is no longer the only extant satyr-drama. Jebb's translation of Sophocles is fairly literary (63); and, since Sophocles (born 497) wrote most of his plays after he was fifty, it can hardly be said that his quality as a tragic poet was fully developed by 450 (69).

Especially praiseworthy is the detailed index of more than twenty-five pages (643-669), where the dates of the different authors are also given. *Praxiteles*, however, belongs to the early fourth century B. C., not to the fifth (662).

The scholarly world mourns the loss of such a great literary character as Professor Wendell, whose recent death has prevented the completion of the second volume, which was to continue the subject from Dante to modern times, a field with which Professor Wendell was even more familiar.

THE JOHNS HOPKINS UNIVERSITY DAVID M. ROBINSON

Selected Articles on the Study of Latin and Greek.
By Lamar T. Beman. New York: H. W. Wilson Co. (1921). Pp. li + 237.

Mr. Lamar's book is meant to be a manual for debaters, and also a guide for children and parents who wish help in the choice of subjects to be studied. In this aspect, it appears to be an answer to the pamphlet called *The Practical Value of Latin*, published by The Classical Association of the Atlantic States. This pamphlet is described as propaganda material, containing *ex parte* statements of interested persons.

Mr. Lamar endeavors to bring together the best that has been said on both sides of the controversy, to give complete bibliographical references, and to present the whole argument in debaters' briefs. The author, a Cleveland attorney, has succeeded reasonably well in maintaining a nonpartisan attitude, and very well in making his bibliography complete. His affirmative bibliography, however, is not so good as that published by The Philadelphia Society for the Promotion of Liberal Studies (*THE CLASSICAL WEEKLY* 15.24). Thus, there is no reference to Adams, *Some Present Collegiate Tendencies*, in which Mr. Adams retracted the views expressed in *A College Fetish*. The admission of error by Mr. Flexner, in the Introduction to the new edition of *A Modern School*, came too late for inclusion (August, 1921). There is no allusion to the statistical refutation of Mr. Flexner's arguments. Mr. Brown's *Study of Ability in Latin in Secondary Schools* (1919: see *THE CLASSICAL WEEKLY* 15.153-160, 162-164) has been strangely omitted, but Starch, *Experimental Data on the Value of Studying Foreign Languages* (*The School Review* 23.697 ff.) is quoted in full, though it was published in 1915 and is therefore now out of date. There is no mention of the fact that the arguments for Latin are cumulative, though this is possibly the strongest point in their favor (Shorey, *The Case for the Classics*, quoted by Mr. Beman, 30; Nutting, *The Cumulative Argument for the Study of Latin*, *School and Society* 4.858 f., and elsewhere; Sage, *The Classics for Engineers*, *Bulletin of the Society for the Promotion of Engineering Education* 10.369). Professor Fairclough's paper, *The Practical Bearing of High School Latin*, *The Classical Journal* 10.126 ff., thought by many educators to be the best statement of the case, is not mentioned. These articles are, indeed mentioned in the bibliography, but attention is not directed to them, and the cumulative argument is not included in the affirmative brief. The constant use of the phrase "dull and dismal grind" in the negative brief is an unworthy appeal to prejudice, while the debater's characteristic positiveness on controversial questions mars the book for the parent. Thus, the affirmative claims that classical study is "universally recognized" as the foundation of all true culture, while the negative asserts that the study of ancient languages is "very harmful" as a means of mental training. Snedden's recent book, *Sociological Determination of Objectives in Education*, might have helped the negative cause.

Despite these imperfections, the book gives a very valuable collection of materials, and every teacher of Latin can help himself greatly by making his own refutation of the negative argument.

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